OUR GUIDE SEKKIZHAAR ADI-p-PODI T.N.R. AND HIS WORKS

Videlicet
1. TIRUVARUT PAYAN,
2. VINA VENPAA,
3. KODI-k-KAVI and
4. UNMAI NERI VILAKKAM

KALA SAMRAKSHANA SANGKAM
5-D SELVAM NAGAR,
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On Sekkizhaar Adi-p-Podi T.N. Ramachandran

Mr. T.N. Ramachandran was born at Thirunallam, Tamil Nadu, South India in 1934. He was enrolled as an advocate of the High Court of Judicature, Madras, on the 9th August 1956. Though he was a busy lawyer he yet found time to cultivate in depth the literatures of Tamil and English. For Tamil, he received from Pandita Vidwan T.V. Gopala Ayyar the much-coveted direction. Mr. Ayyar is the greatest of modern Tamil scholars.

In 1961, T.N.R. came into contact with Triloka Sitaram--the Telugu-born Tamil poet. He indeed was a metaphysical poet sui generis. T.N.R's translations of the poems of Trilokam were serialised in the poet's own journal SHIVAJI. When Trilokam passed away on the 23rd August 1973, the mantle of editorship of SHIVAJI fell on T.N.R. and he became the editor of the Journal and so functioned so long as it was extant.

The unexpected demise of Trilokam caused a vacuum, a veritable fathomless zero, in the life of T.N.R. He eventually turned to St. Sekkizhaar for solace, and he soon gained the salvific shade cast by the sacred feet of the Saint. T.N.R. believes that it was St. Sekkizhaar who initiated him into Saiva Siddhanta. His very first lecture on this subject was on "Shakespeare and Saiva Siddhanta." The audience were swept off their feet when they listened to T.N.R. His explication was hailed as at once novel and authentic.

From his childhood T.N.R. was an admirer of Subramania Bharati– the Bard of Bharat. It was Bharati who was at once modern and bracingly autochthonous that revealed to T.N.R. the multifoliate greatness of Tamil. To make mainfest his gratitude for Bharati, T.N.R. took to translating Bharati. His translation of Vinaayakar Naan Mani Maalai appeared in 1980. In her Foreword to this translation, Dr. Prema Nandakumar observed thus : "Much care and study has preceded the translation of Vinaayakar Naan Mani Maalai and the lover of Bharatiana is revealed at each turn. I am sure others will profit by reading this translation as much as I have profited."

In the same year appeared the translation of KUYIL PAATTU. Prof.K.R. Srinivasa Iyengar blessed this translation with a foreword. A few of his observations are extracted hereinbelow: "Kuyil Paattu has been translated by others too, but T.N.R.'s has its own distinctive marks and cumulative distinction. T.N.R. loves Bharati this side of idolatry, he is widely read in Tamil and (what is more surprising) in world literature, and he has studied Tamil classics in depth. His memory is sharp and uncanny ; it is almost a computer memory which registers poetic and verbal parallels from the world's ends with something akin to automatic efficiency . . .

". . . . For one thing, steeped as he is in the world's poetry, his own writing (or translation-language) inevitably reveals the influence of this eclectic and gorgeous and sumptuous diet. For another, the opulent ensemble of so many poetic flashes projects a veritable democracy of letters, and to some extent, demonstrates the fact of the interpenetration of poetic imagination and poetic utterance the world over . . . To read `Kuyil Paattu', to turn to the Notes, to be lured to this universal congress of poets, mystics and thinkers, all this is a singular, aesthetic and emotional experience, and there is no doubt that, when the reader returns to the text, he has a feeling of exhilaration and fulfillment."

Of T.N.R.'s translation of Kannan Paattu which appeared in two volumes under the name KRISHNANJALI, Prof.T.R. Kuppuswamy Iyer observed thus: "The two volumes of `Krishnanjali contain thirty-five gems of hymns. The Tamil originals are alive with the live-cells of Bharati's heart, which also lies transplanted into the English version with the unerring skill of a master-surgeon. `Bharati-Bhakti' has sustained the devotee in a difficult and hazardous task. Krishnanjali has been approached with veneration and trepidation. Useful introductory remarks and notes adorn the work. These are a blessing to the novice and a treat to the scholar."

In his eassay entitled : "On Translation and T.N.R." Prof.K.G. Seshadri observed as follows: "A few words about the translator. It is perhaps a little difficult to present a true picture of a tower if you happen to stand too close to its base and look up. The present writer's difficulty is just the same. I happen to know T.N.R. for over three lustrums now, and I can bear happy witness to this bibliognost's massive scholarship, eclectic tastes, passionate bibliolatry and insatiable bibliophilism. His library, acquired at considerable sacrifice, is the envy of professors like me."

Dr Glenn E. Yocum of Whittier College, California, is all praise for T.N.R.'s translation of Paanchaali Sapatam. His rapturous comment is thus worded: "It is good to know that there actually are some individuals who merit being called gentlemen scholars. Certainly Thiru. T.N.R. is one of them, and his admirable translation of Bharati, done in a spirit of sheer dedication, is a fine example of humane scholarship."

Commenting on the translation of T.N.R., the Reviewer of the All India Radio remarked thus: "As a romantic and rhapsodist, a scholar and critic, a mystic and philosopher, the translator-editor T.N.R. takes on many roles with Protean felicity and fecundity. The mastery of this man is a mystery to me still".

When the Tamil University, Thanjavur, undertook to bring out a translation of all the poems of Bharati, it was T.N.R. who was invited to edit the work. His work was supervised by Prof. R.E. Asher, who, in his spare time, perused T.N.R.'s translation of Tirukkovaiyaar. He willingly wrote a Preface in which he observed thus: "With his amazing command of both Tamil and English, Thiru T.N.R. has gone about his work with ease and precision. The "Introduction" furnished by him takes the reader unscathed through the maze of the rules of Tamil Grammar as delineated by the great Tolkappiar. It equips him with a knowledge, very essential for a correct comprehension of the work . . . . . The 'Notes' appended to the translation serve as a commentary, a study in comparative literature and a guide to the spiritual content of the Tirumurai."

The Government of Tamil Nadu honoured T.N.R., during the Birth Centenary Celebration of Bharati. The then Chief Minister of Tamil Nadu invested him with a ciclaton. During Pongal Celebration, the Government awarded a merit certificate to T.N.R.

T.N.R. has received many awards and titles. His Holiness, the twenty-sixth Pontiff of the Dharmapura Aadhinam conferred on him the title: "Saiva Siddhanta Kalaanidhi" in 1984. He was also presented a gold medal on that occasion.

T.N.R. was the first to translate into English Tirukkovaiyar--a ninth century Saivite canonical work. He was indeed the first to translate Periya Puranam--a twelth century Saivite canonical work comprising 4,286 stanzas. Again he was the first to translate the entire work of Kaaraikkaal Ammaiyaar--one of the sixty-three canonized saints of Saivism. He was also the first to translate the Taandaka hymns of St. Tirunaavukkarasar. This work was released by the then Chief Minister of Tamil Nadu on the first day of January 1995 when the Eighth International Tamil Seminar was declared open.

T.N.R.'s translation of Sundara Kaandam (Kamba Ramayanam) is in the press. His translation of St. Tirugnaanasambandhar's First Tirumurai will be published shortly.

T.N.R. has translated seven out of fourteen Saiva Siddhanta Sastras. His "Annotated Bibliography of Saiva Siddhanta Works" (in languages other than Tamil and Sanskrit) is indispensable for any researcher on Saivism. His monograph : "Pati, Pasu and Paasam" was recently reprinted in South Africa. His monograph on St. Sekkizhaar (published by the Sahitya Akademi) serves as a vade-mecum for the researcher on the Twelfth Tirumurai.

T.N.R. has conducted and participated in many seminars– intranational as well as international. He is the Founder-President of Kala Samrakshana Sangkam which is reprinting old and rare and valuable books. The Sangkam has reprinted eight works within a period of eighteen months. He is Editor of "Saiva Siddhanta", the journal of the Saiva Siddhanta Samajam, Madras. He is Honorary Director of the International Institute of Saiva Siddhanta Research, Dharmapuram, Tamil Nadu.

T.N.R. is a born teacher. He conducts weekly classes, the subjects being Periya Puranam, Saiva Siddhantam, Kamba Ramayanam, Vedantam and for a fortunate few, John Milton's Paradise Lost. His personal library, comprising more than 25,000 books, is the resort of researchers and scholars, directed thither often by University librarians. Many are the research students guided personally by him. We feel grateful to Siva that we have a great guide in the person of T.N.R. His doors are always open to seekers of knowledge.

His sparkling conversation is the delight and delectation of his friends and associates. His hospitality is a byword among men of letters from near and far. He works round the clock and yet he feels he has not done enough. His close friends are of the opinion that his modesty is worthy of emulation. His admirers, friends, associates, scholars, leaders of religion and the public found in his sixty-first birth anniversary celebration (an auspicious occasion for a Hindu) an apt opportunity to express their love and admiration for him. The three-day Sashti -abdha-poorti celebration highlighted by Vedic rituals, included in its agenda a seminar in English on T.N.R.'s TRANSLATIONS, the release of a book entitled: The Book is Not The Word – a play by Prof. S.A. Sankaranarayanan, based on T.N.R.'s translation of the Puranam of Mei-p-Porull Naayanar–, and also scintillating fellowship of intellectual camaraderie.

T.N.R. was in London from 24 July 1997 to I[st] October 1997. In all, he delivered in London fourteen lectures, in English as well as Tamil. The B B C broadcast the speech of T.N.R. on Bharati and listeners of this speech were so captivated by it that they ply the BBC with repeated requests for encores. The IBC interviewed T.N.R. who answered all the questions put to him in such a way that the Tamils of London who had tape-recorded the interview, take pride in displaying it to their guests from the various parts of the world. He also declared open a Tamil School in London,

under the auspices of London Sath Sangkam, which serves a felt need in an important section of London. The Tamils of London have planned to invite T.N.R. every year, to enlighten them.

He lives a useful and full life, ably assisted by his devoted wife, loving sons, dutiful daughters-in-law, affectionate grandchildren and steadfast friends. We salute our guide and feel delighted beyond measure, to reprint this work, to commemorate his 64th birth-day.

18 Dec 1997
Thanjavur.

P. Arulnamachivayan.

A brief note on this work

Here are published, thanks to the munificence of my esteemed friend Sri K.R. Balasubramanya Mudaliar of Mannargudi, four of the works of St. Umapathy Sivam, with translations in English, under the title "Siddhanta Chathushtayam".

1 Thiru-Arul-payan (The Fruit of Grace Divine) is a work in one hundred distichs. This work embodies in pithy maxims the philosophy as well as the metaphysics of Saiva Siddhanta. It is in the nature of a supplement or a complement to Tirukkural. This work comprises ten chapters and each chapter contains ten Kurals. The student will do well to memorise them all for contemplation in solitude.

2. Vinaa-Venpaa is verily a basket of philosophical cum metaphysical riddles. As is the nature with every riddle worth the name, the solution is contained in the riddle itself. In this aspect it is akin to Irupaa-Irupathu of St. Arul Nandi Sivam.

3. Kodikkavi is a work containing four stanzas only. Is there in the whole world a sastra which is barely sixteen lines only ? We think not. Kodikkavi is a unique work. The person who can comprehend these sixteen lines can be hailed as a true Saiva Siddhanthi/ Wherever he goes, he will find his flag of triumph flying aloft.

4. Unmai-Neri-Vilakkam expounds the Pilgrim's progress in six stanzas. It contains in a few lines an ocean of information. Ten are the stages marking the progress of a soul. These are called Dasa-Kaarya. The soul is here informed about the form, content as well as the purification of tattwas and also of the soul. Then it is indoctrinated in the Form and Nature of the Lord. With this knowledge and with the blessings of grace the soul can indulge in Siva-Yoga and find its ultimate fulfilment in Siva-Bhoga.

An outline of Saiva Siddhanta

By SEKKIZHAAR ADI-p-PODI

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Saiva Siddhanta is the Saivism of South-India. The Sanskrit Vedas as interpreted by the Siva-Aagamas and the Dravida Vedas, namely, Tevaram and Tiruvaachakam are its foundation. It is systematised in a general way by Thirumoolar in his Thirumantiram. The essence of this work is contained in the fourteen works called the `Meikanda Sastras' and these constitute the canonical literature of Saiva Siddhanta. The crest-jewel of these works is Sivagnaana Bhotham, a magnificent work by St. Meikanda Sivam. His work is at once celebrated for its terseness as well as clarity. His method of treatment is a perfect perfection. Lucidity and logic are his forte.

What is Saiva Siddhanta? Why is it called the end of ends? Why is it to be regarded as the very summation of spiritual thinking? The reasons are not far to seek.

Suddha-Maaya is the field. Thence grew up the tree of Vedas. This tree is full of leaves, shoots, buds, blooms and fruit, both green and ripe. Yaagas intended for personal benefit, deeds for self-aggrandisement, thaumaturgic mantras etc., are prescribed in the Vedas. Indeed the Vedas suffer the performance of such as these, for the gradual upliftment of souls. Souls which have not as yet just set foot on the highway of evolution crave for personal benefits. These look upto the `Karma-Kaanda' of the Vedas. The contents of the Karma-Kaanda are like unto the leaves, shoots, buds and blooms of the Vedic Tree.

The peak of the Vedas is the Vedanta, otherwise known as the `Gnaana Kaanda'. Vedanta are indeed the ripe and luscious fruit that adorn the lofty branches of the Vedic Tree. The juice of these fruit is Saiva Siddhanta. Thus spake Saint Kumara Gurupara.

Vedas are the cow. The Aagamas are its milch. The hymns of the Four, Viz. St. Thirugnaana Sambhandar, St. Appar, St. Sundarar and St. Manicka Vaachakar are the ghee churned out of the milch. Sivagnaana-Bhotham is the sweet taste of that ghee. Thus says an old Venpaa.

The philosophy as well as the metaphysics of Saiva Siddhanta is contained in those three words-Sivam. Gnaanam and Bhotham.

Sivam is the End of Science, the ultimate of Philosophy and the Absolute of Metaphysics. Gnaanam is knowledge leading to Sivam. Bhotham is realization of that knowledge. Mere faith is not Bhotham. It is realization, unclouded illumination, flawless enlightenment, unalloyed bliss.

Saiva Siddhanta proceeds on the footing that every religion has a place in the scheme of evolution. Each is a rung in the ladder and a necessary one at that. Life is a growth from truth to Truth. As Thackeray says: "Life is the soul's nursery, the training place for the destinies of eternity."

A scholar desirous of learning Saiva Siddhanta should not plunge in medias res. He must begin with the beginning. A few preparatory books such as Siddhanta Kattalai, Sivappirakaasa Kattalai, Tattwa Kattalai and Thukalarubhotha Kattalai must first be mastered. A booklet known as Poo-Pillai Attavanai is a simple and a splendid treatise on Saiva Siddhanta. Equipped with a fair knowledge in these tiny-great-works, the scholar, with aplomb, can open the pages of St. Manavaachakam Kadanthaar's 'Unmai-Vilakkam' (The Explication of Truth.) This book is made easy by a traditional commentary. Siva Sri C.N. Singaravelu has rendered this work in English and has furnished excellent notes.

Unmai-Vilakkam will take the scholar to Śivappirakasam. Late Thiruvilankam Pillai of Ceylon has written an excellent commentary on this work. A knowledge of Sivappirakaasam will help the scholar master, without much difficulty the one hundred distichs constituting what is known as "Thiru-Arul-Payan" (The Fruit of Grace Divine)'. Mastering this, the scholar should proceed to the Verse-Commentary on Sivagnaana Bhotham, known as SivaGnaana Siddhyaar, (Supakkam). The commentaries of Mutthiah Pillai and Thiruvilankam Pillai who follow Maathava Sivagnaana Yogiaar will be of great help to the scholar. With the knowledge thus gained the scholar must approach Siva-Gnaana-Bhotham with reverential trepidation. He must pray unto Meikanda Sivam that his work should yield unto the plodding scholar, its well-guarded secrets. The scholar is no doubt uplifted to the realm of Sivagnaana Bhotham by Sivagnaana Siddhiaar. But there is no telling whether the scholar can over come by a full knowledge of the Bhotham. A whole life-time may be spent on this work and yet it is not fully mastered. There are two commentaries on the

Bhotham, called the smaller, and the greater, by Maathava Sivagnaana Yogiaar. The one and only person who bears comparision to this great author is Aadi-Sankara-Bhagawat-Paadaa.

A good grounding in Sanskrit will be of immense help in the understanding of Saiva Siddhanta. However a lack of Sanskrit knowledge need not deter a scholar who is otherwise competent to grapple with Saiva Siddhanta. A scholar who is well-versed in English can learn Saiva Siddhanta though with some difficulty. There are standard books on Saiva Siddhanta, in English. Rev. Hoisington, J.M. Nallaswami Pillai, G.U. Pope, K. Subramania Pillai, Sivapaada Sundaram of Ceylon, S. Suryanarayana Sastriar, Swami Vedachalam, T.M.P. Mahadevan, Gordon Mattews, John Piet, Violet Paranjothi, C.N. Singaravelu, Devasenapathi, Ponniah, Thirugnaana Sambhandam, M. Arunaachalam, Vajravelu Mudaliar, Ratna Navaratnam Ammiaar, Mariasusai Dhavamony, Rev. Fr. Ignatius Hirudayam, Suddhananta Bharathi, K. Sivaraman and very many others have done their very best to adorn the English tongue with Saiva Siddhanta works.

K. Sivaraman's "Saivism in Philosophical Perspective" is a classic. His English translation of Sivagnaana-Siddhiaar, is lucidity itself.

A single hymn of Thirumoolar hereunder given in a free and somewhat loose paraphrase, sizes up the whole of Saiva Siddhanta philosophy.

"Pathy, pasu, Paasam are the three ;
Pasu and Paasam like Pathy 're unborn ;
Paasam prevents Pasu's reaching Pathy ;
If they be oned, Paasam is no-more".

Pathy (the Lord), Pasu (the soul), and Paasam (the fettering rope) are the three eternal categories. These are beginningless. They never go out of existence. If Pathy and Pasu get oned, Paasam is said to be no more. This only means that so far as the released (freed) soul is concerned, it is no longer troubled by Paasam. Paasam like Pathy and Pasu is unannihilable.

Paasam is Asat : Pathy is Sat ; Pasu is Sat-Asat. Pathy is the grantor of freedom (liberation.) Paasam is not the subject of redemption. It is Pasu that is in need of liberation. After redemption Pasu does not become Pathy. It becomes Pathy-like.

The Lord is Sat (Truth.) Sat is also Cit (Intelligence.) Cit is Aananda (Bliss). The Lord is therefore Sat-Cit-Aananda. This indeed is His Swarupa-lakshana (innate state). In His thatasta-lakshana (manifested state), the Lord is in adwaitic relationship with the Pasu. This relationship is a synthesis of three viz ; abheda (non-difference). bheda (difference) and bhedabheda (a combination of both).

The Lord is really beyond name and form. Yet we can hail Him in forms and names.

"To Him, Who hath nor name nor form,
A thousand sacred names sing we"

says St. Manickavaachakar. Milton's writings are full of echoes from Saiva Siddhanta. He says "Our safest way is to form in our minds such a conception of God, as shall correspond with His delineation and representation of Himself in the sacred writings. For granting that both in the literal and figurative descriptions of God, He is, exhibited not really as He is, but in such a manner as may be within the scope of our comprehension : yet we ought to entertain such a conception of Him, as He in condescending to accommodate Himself to our capacities, has shown that desires we should conceive. For it is on this very account that he has lowered Himself to our level, lest in our flights above the reach of human understanding and beyond the word of scripture and subtleties". The Christian Doctrine.

Therefore it is that the Pathy is hailed as One endowed with three eyes, a Consort Who shares His Frame, a throat with a tint of blue, etc.

According to Saiva Siddhanta, the Lord has three forms viz. (1) form (2) formlessness and (3) formless form. All these forms of the Pathy are meant for the salvation of the Pasu. The Lord is infinite and immeasurable and so there is no telling about the forms He can assume at will. But whatever His form be, it is for the liberation of the entangled soul. "The three forms of the Lord" says Siddhiaar, "are for the ridding of the cycle of transmigration from which the souls suffer".

The Lord is to be conceived by us in His favourite form of Mother-cum-Father. He is forever inseparate from His Consort. He is Ammai-Appar.

"Grace - Satthi's own nature true-, She doth grant
Unto the souls sempiternal ; our Lord
From Her is inseparate for ever" Tiruvarutpayan, 2.

Satthi is One only. Yet very many are Her manifestations. She is knowledge that is infinite.

Five are the Siva-tattwas, they being, Sivam, Satthi, Sadaasivam, Maheswaram and Suddha-Vidya. Sivam is all knowledge, Satthi all deed; Sadaasivam knowledge and deed in equal proportion ; Maheswaram is knowledge dominated by deed and Suddha-Vidya is deed dominated by knowledge.

Seven are the Vidhya-tattwas, they being, (1) Kaalam (Time), (2) Niyathi (Destiny), (3) Kalai (Perceiving power) (4) Araagam (Desiring principle). (5) Vidhya (Intelligence), (6) Purusha (The soul endowed with the five tattwas of Kaalam, Niyathi, Kalai, Araagam and Vidhya), and (7) Maaya (The material cause of the phenomenal world).

Four and twenty are the Aanma-tattwas viz, the five elements of Nilam (Earth), Neer (Water), Thee(Fire), Kaatru (Air) and Aakaayam (Ether or space), the five subtle elements of Sabdha (Sound), Sparisa (Touch), Rupa (Form), Rasa (Taste), and Gandha (Smell), the five organs of perception of Cevi (Ears), Thol (Skin), Kann (Eyes), Thalu (Tongue) and Nasi (Nose), the five organs of action of Vaakku (Mouth), Paatham (Feet), Paani (Hands), Paayu (Excretory organs) and Upastham (Genital organs), and the four organs of inner sensorium called Antakkaranam namely Manam (The under-standing faculty), Buddhi (The judging faculty), Ahankaaram (The Individuality or Ego), and Chittham (The will).

Five are the acts of the Lord, they being, creation, sustenance absorption, concealment and bestowal of Grace. The first four in this series are also acts of Grace.

Souls are infinite. Each one eventually obtains liberation. None suffers from perpetual perdition. As the souls are numberless, the five acts of the Lord are eternally performed.

Paasam comprises three malas (impurities) they being Aanava, Kanma and Maaya.

The concept of Maaya requires a word of explanation. This Maaya has nothing to do with 'the indescribable is-and-is not principle posited by Aadi-Sankara, and wrongfully described by some as 'Illusion'. Maaya in Saiva Siddhanta is a real. 'Maa' refers to creation and 'Yaa' refers to absorption. Maaya is the stuff out of which Tanu (body), Karana (organs)

and Bhuvana (Worlds) are wrought. Maaya is the causa materialis of the universe. At the time of resolution, tanu, karana and bhuvana merge in Maaya and exist in a causal state. The Lord creates tanu, karana and bhuvana from out of Maaya, with the assistance of His Satthi and the souls endowed with these will have to work out their salvation. The soul gets a body in keeping with its Karma (ie) deeds done by it. The Lord is the Efficient Cause, His Satthi as well as the Karma of the souls the Instrumental Cause and Maaya the Material Cause of the universe and embodiment.

Kanma constitutes both deeds and results of deeds. The soul-will have to eat the results of its deeds to get purified. The results of deeds are stored as it were in a granary and are called Sanchitha. From this a portion is ladled out for consumption by the soul concerned, in a given life. The soul that undergoes the ordained life undergoes what is known as Praarabdha. This is known as Fate and is unconquerable. While living a fated life, the soul by reason of its egoism acts with self-will and thereby perpetuates new sets of acts and deeds. The results of these called Aagaamiya eventually feed the storage of Sanchita which is for ever swelling. At some stage the soul gets vexed, and is convinced about the futility of its action, good or bad, and lets go its self-will. In other words it becomes averse to deeds, good and bad alike. It surrenders its I-ness and My-ness and is ready to become a mere instrument in the hands of God. This stage is known as 'Iruvinai Oppu' (The Balancing of Good and Bad Deeds). When iruvinai-oppu sets in the soul is fit for a spiritual operation by God who will remove from the soul, (or to be more precise, nullify the effect of) Aanava malam which has been holding the soul all along under its thraldom. Then Deeksha (Initiation) of the soul by the Guru takes place. The advent of Guru is called Satthi-Nipaatham (Descent of Grace). By the Deeksha, the Guru purifies the soul and makes it proof against impurity. This is done as it were, by the entrustment of a pass-word, the most coveted of all boons. This is known as the mystic word, the panchaakshara (The Pentad of Five Syllables). It has to be chanted as taught. Armed with this the soul is for ever safe. The Pentad of Five Letters steeps the soul in a felicity, the goodness of which is infinite.

A word about Aanava. This is not to be confused with Aankaaram which is haughty pride self-begotten. Aanava is a malam, an impurity. This is not the quality of the soul. It is a blemish of the soul. This is an impurity found together with the soul, like verdigris in copper. This is a darkening and denigrating principle. No soul is free from this. This is called Irul (Darkness) and this can be conquered only with the help of Arul (Grace). It is also called Avidhya (Nescience). This is beginningless.

It is the ancestral blindness of the soul, if it can be so described. This is put an end to by the Grace of the Lord. Even then it is not wholly dead. It lives dead, that's all. It is Muyalakan immobilised by the crushing foot of Lord Siva.

Three are the stages of Soul. In the Kevala stage, it is without any body (causal, subtle or physical). It is in and from this stage, it is ineluctably intertwined with Aanava. In the Kevala stage the hold of Aanava over the soul is such that the soul merely languishes like an eyeless babe in a dark dungeon with none to succour it. It is to save the soul from this plight, the Lord links it with the other two malas viz. Maaya and Kanma. It is like removing dirt with fuller's earth. As these two mala are getting attached to the soul much later, they are called Aagantuka (adventitious) mala. Endowed with these the soul is a trifle enlightened. This stage is the second stage called Sakala, as the soul is now embodied.

However when this enlightenment is abused by the soul by heaping on itself deeds, good or bad, the soul will have to get born again and again with some embodiment or other. This operation goes on till the soul comes to experience iruvinai-oppu which in its wake ushers in Mala paripaaka (the ripeness of Aanava for the spiritual knife) and this is confirmed by Satthi-Nipaatham. Grace comes in the form of a Guru. He by Deeksha cleanses the soul. At this very hour, the soul's Sanchita gets gutted. No Aagamiya will henceforth ensue. However the soul will have to undergo its Praarabdha. The undergoing of Praarabdha for the liberated soul is just a child's play. The soul is now in the third stage which is called Suddha (pure). As the soul is still in its embodiment, the person is called a Jivan-Muktha (one who is liberated while yet alive). The Jivan-Muktha has his being in the Pathy. He is just a puppet and the puppeteer is the Pathy. Through his puppet the Lord plays a divine game. Whatever the Jivan Mukta does, cannot bind him. His acts are like fried seeds. They cannot germinate. He is endowed with endless felicity. He companies with the devotees. To him the insignia of Saivism are Siva Himself. He travels on life's common way in cheerful godliness. To his felicity there is no end.

It can thus be seen that "the soul's bondage has no beginning but has an end while the soul's spiritual freedom has a definite beginning but no end". Ramana Sastrigal.

The Jivan-Muktha eventually sheds his body and is for ever oned with the sacred Feet of Lord Siva in unending bliss

ஸ்ரீ உமாபதி சிவம் அருளிய

திருவருட்பயன்

சேக்கிழார் அடிப்பொடி

தி.ந. இராமச்சந்திரனால்

ஆங்கிலத்தில் மொழிபெயர்க்கப்பட்டது.

"The Fruit of Grace divine"

of

Saint Umapathi Sivam

Englished by

SEKKIZHAAR ADI-p-PODI

T.N. RAMACHANDRAN

காப்பு

நற்குஞ் சரக்கன்று நண்ணின் கலைஞானம்
கற்குஞ் சரக்கன்று காண்.

INVOCATION

Unto him blesse'd by the Mammoth young
Learning and wisdom come unsought, untaught.

திருவருட் பயன்

The Fruit of Grace Divine

அதிகாரம் –1
CHAPTER - 1

பதிமுதுநிலை

The Ancientness of the Lord

(1) அகர உயிர்போல் அறிவாகி எங்கும்
நிகரில் இறை நிற்கும் நிறைந்து.
Behold th' peerless Lord - all intelligent
Abiding ev'rywhere, e'en as th' vowel 'A'
Createth and pervadeth all letters. 1

(2) தன் நிலைமை மன் உயிர்கள் சாரத் தரும்சத்தி
பின்னம் இலான் எங்கள் பிரான்.
Grace - Satthi's own nature true - , She doth grant
Unto the souls sempiternal ; our Lord
From Her is inseparate for ever. 2

(3) பெருமைக்கும் நுண்மைக்கும் பேரருட்கும் பேற்றின்
அருமைக்கும் ஒப்பின்மையான்.
In greatness, subtleness and grace boundless
And in gift of beatitude, He's matchless. 3

(4) ஆக்கி எவையும் அளித் (து) ஆ சுடன் அடங்கப்
போக்குமவன் போகாப்புகல்.
By Him're all beings evolved and sustained,
He indeed is the palladium for all. 4

(5) அருவும் உருவும் அறிஞர்க்(கு) அறிவாம்
உருவம் உடையான் உளன்.
Formless is He Who has a form also,
Unto the wise, His form is of Wisdom. 5

(6) பல்லார் உயிர்உணரும் பான்மை என மேல் ஒருவன்
இல்லாதான் எங்கள் இறை.
All the souls attain knowledge through teaching ;
There is none (equal or) superior
To our great Lord of Wisdom omniscient. 6

(7) ஆனா அறிவாய் அகலான் அடியவர்க்கு
வான் நாடர் காணாத மன்.
He Who is unknown to the skyey lords,
As unfailing Wisdom in devotees
Inseparable abides for ever. 7

(8) எங்கும் எவையும் எரியுறுநீர் போல்ஏகம்
தங்கும் அவன்தானே தனி.
Everywhere and in all beings is He ;
Like heat in water hot, he doth abide ;
Yet is He apart, and never of them. 8

(9) நலமிலன் நண்ணார்க்கு நண்ணினர்க்கு நல்லன்
சலம் இலன் பேர்சங் கரன்.
He is good to the devout, and not good
Unto the undevout ; likes or dislikes
He has none, for Sankara is His name. 9

(10) உன்னும் உள(து) ஐயம் இல(து) உணர்வு ஆய் ஓவாது
மன்னுபவம் தீர்க்கும் மருந்து.
Him shouldst thou mediate on ; to the illth
Of embodiment He is the cure sure ;
Doubt not, He will be with thee for ever. 10

அதிகாரம் –2
CHAPTER - 2

உயிரவை நிலை

The Nature of Souls

(11) பிறந்த நாள் மேலும் பிறக்கும் நாள் போலும்
துறந்தோர் துறப்போர் தொகை.
The number of souls freed and to be freed
Is like unto days passed and days to come. 11

(12) திரிமலத்தார் ஒன்றதனிற் சென்றார்கள் அன்றி
ஒரு மலத்தா ராயும் உளர்.
Of souls there are those of triple mala
And those exempt from one or two of these. 12

(13) மூன்று திறத்(து) உள்ளாரும் மூலமலத்(து) உள்ளார்கள்
தோன்றலர் தொத் துள்ளார் துணை.
All th' three types are subject to Moola-mala ;
Those of three malas whose guide is Maaya
Are unaware of Aanava's hoary hold. 13

(14) கண்டவற்றை நாளும் கனவில் கலங்கியிடும்
திண் திறலுக்கு என்னோ செயல் ?
What in waking state is experienced
In dream becomes higgledy-piggledy ;
Of what avail is the intellect then ? 14

(15) பொறி இன்றி ஒன்றும் புணராத புந்திக்(கு)
அறி(வு) என்ற பேர் நன்(று) அற.
Th' knowing faculty which knows not but for
The conjunction of the sense-instruments
Is called the "Intelligence" ! How aptly named ! 15

(16) ஒளியும் இருளும் உலகும் அலர்கண்
தெளி(வு) இல் எனில் என் செய?
Of what avail are light, darkness and world
If wide–open eyes do clarity lack ? 16

(17) சத்(து) அசத்தைச் சாரா(து) அசத்(து) அறியா(து)
உய்த்தல்சத சத்தாம் உயிர்.
The Real need not perceive th' unreal ;
The unreal cannot perceive the Real ;
Soul–the Sat–Asat–' knows both, knit to both. 17

(18) இருளில் இருள் ஆகி எல்லிடத்தில் எல்லாம்
பொருள்கள் இலதோ புவி.
In darkness dark, in light they are of light,
Is not th' nature of things in the world such ? 18

(19) ஊமன்கண் போல ஒளியும் மிக இருளே
வாமன்கண் காணா தவை.
Unto the owl, darkness dense is sun-light ;
God's own light to Aanava-ridden is murk. 19

(19) அன்றளவும் ஆற்றுமுயிர் அந்தோ ! அருள் தெரிவ (து)
என்(று) அள(வு) ஒன்று இல்லா இடர்?
From what eternity have souls fardels borne ?
Alas ! when shall they freedom and grace know ? 20

அதிகாரம் –3
CHAPTER - 3

பாச நிலை

The Nature of Paasa

(21) துன்றும் பவத்துயரும் இன்பும் துணைப் பொருளும்
இன்(று) என்பது) எவ்வாறும் இல்.
The cruel rounds of ceaseless embodiment
Bliss and Help redeeming are hid from the soul
By Aanava which revealeth not itself. 21

(22) இருளான(து) அன்றி இல(து) எவையும் ஏகப்
பொருளாகி நிற்கும் பொருள்.
Darkness makes all things dark and stands revealed
Though hiding and making them one with it. 22

(23) ஒரு பொருளும் காட்டா(து) இருள் உருவங் காட்டும்
இரு பொருளும் காட்டா(து) இது.
Darkness which hides everything reveals herself ;
This (Aaanava) reveals neither of either. 23

(24) அன்று அள(வி) உள்ஒளியோ(டு) ஆவிஇடை அடங்கி
இன்றளவும் நின்ற(து) இருள்.
Aaanava from eternal past up till now
Abides oned with the inner light of soul. 24

(25) பலரைப் புணர்ந்தும் இருட் பாவைக்(கு) உண்(டு) என்றும்
கணவற்கும் தோன்றாத கற்பு.
Dame Darkness has myriad paramours ;
Yet e'en her husband knows not her virtue.
(Virute = Lack of virtue) 25

(26) பன்மொழிகள் என்? உணரும் பான்மை தெரியாத
தன்மைஇரு ளார்ந்த தது.
Why waste many words ? ' Tis by Murk, the great,
What ought to be known is in nescience steep'd. 26

(27) இருள்இன்றேல் துன்(பு) ஏன்?உயிர் இயல்பேல் போக்கும்
பொருள் உண்டேல் ஒன்றாகப் போம்.
Where Darkness is, suffering is ; if 'its
Soul's nature, it is not to be removed ;
If removed by grace, the soul should perish. 27

[So Aanava is the blemish
and not the quality of Soul.]

(28) ஆ(சு)ஆதி யேல் அணைவ காரணம் என? முத்திநிலை
பேசா(து) அகவும் பிணி.
If Aanava a beginning had, how did
Aanava to th' soul get attached ? Will it not
In mukti too, creep in adventitious ? 28

(29) ஒன்று மிகினும் ஒளிகவரா தேல்உள்ளம்
என்றும் அகலா(து) இருள்.
Though Aanava breeds nescience, light (of Maaya)
Will (to some extent) remove it ; if not
Aanava will for ever dwell in the soul. 29

(30) விடிவாம் அளவும் விளக்(கு) அனைய மாயை
வடி(வு) ஆதி கன்மத்து வந்து.
Like a night-lamp is Maaya till day-break ;
With varied forms, it works, with Karma knit. 30

அதிகாரம் —4
CHAPTER - 4

அருளதுநிலை

The Nature of Grace

(31) அருளின் பெரிய(து) அகிலத்து வேண்டும்
பொருளின் தலைஇலது போல்.
Nought in the world is to Grace superior;
It is like man's cherished desire inmost. 31

(32) பெருக்கம் நுகர்வினை பேரொளியாய் எங்கும்
அருக்கன்என நிற்கும் அருள்.
Like the Sun, Grace divine, shines everywhere
And with light great illumines deeds and fruits. 32

(33) ஊன் அறியா(து) ஒன்றும் உயிர் அறியா(து) ஒன்றும் இவை
தான் அறியா(து) ஆர் அறிவார் தான் ?
The flesh doth know nought ; the soul knows not;
How then can soul know, unless by Grace taught ? 33

(34) பால் ஆழி மீன்ஆளும் பான்மைத்து) அருள்உயிர்கள்
மால் ஆழி ஆளும் மறித்து.
The souls benefit not by Grace, but get
Sunk in the sea of confusion ; do not
The fish eat dirt though in the sea of milk ? 34

(35) அணுகு துணை அறியா ஆற்றோனில் ஐந்தும்
உணர்வை உணரா உயிர்.
Like th' traveller unaware of the guide
E'er - present, like senses five not the soul
Sensing, the soul too, aye, knows not the Lord. 35

(36) தரையை அறியாது தாமே திரிவார்
புரையை உணரார் புவி.
Th' walker walks, not knowing his support, th' earth ;
Even so, souls know not their support, th' Lord. 36

(37) மலைகெடுத்தோர் மண்கெடுத்தோர் வான்கெடுத்தோர் ஞானம்
தலைகெடுத்தோர் தற்கேடர் தாம்.
Men have fallen from mountain, earth and sky;
Like those from wisdom fall'n, they're their own foes. 37

(38) வெள்ளத்துள் நாவற்றி எங்கும் விடிந்திருளாம்
கள்ளத் தலைவர் கடன்.
The state of those in falsehood immersed is
Like that of him in flood athirst, and like
The murk of him who never day-break feels. 38

(39) பரப்(பு) அமைந்து கேண்மின் இது பாற்கலன்மேல் பூசை
கரப் (பு) அருந்த நாடும் கடன்.
Be composed and to this listen ! The cat
On the milk-pot springs at th' roach that flies by. 39

(40) இற்றை வரை இசைந்தும் ஏதும் பழக்கம் இலா
வெற்றுயிர்க்கு வீடு மிகை.
The soul that knows not, with Grace, rapport,
Though it be with It from eternal past
Indeed's hollow and deserves not mukti. 40

அதிகாரம் –5
CHAPTER - 5

அருளுருநிலை
The Nature of Form of Grace id est the Guru

(41) அறியாமை உள்நின்று) அளித்ததே காணும்
குறிஆகி நீங்காத கோ.
The self-same Lord who sustained th' soul unseen
In its state of bondage, comes as Guru
Visible, at the advent of release. 41

(42) அகத்துறு நோய்க்(கு) உள்ளினர் அன்றி அதனைச்
சகத்தவரும் காண்பரோ தான்.
The malady of a householder's known
To the inmates only and not others ;
(Likewise Soul's disease is known to God alone.) . 42

(43) அருளா வகையால் அருள்புரிய வந்த
பொருள் ஆர் அறிவார் புவி.
In the guise of Guru He bestows Grace
In secrecy ; who in th' world can this con ? 43

(44) பொய் இருண்ட சிந்தைப் பொறிஇலார் போதம்ஆம்
மெய் இரண்டும் காணார் மிக.
With body false and intellect darksome
They miss the Two–Grace and Master of Grace. 44

(45) பார்வைஎன மாக்களைமுன் பற்றிப் பிடித்தற்(கு) ஆம்
போர்வை என காணார் புவி.
A form he wears to net th' souls ; beasts and birds
Are by shapes allured ; this the world knows not. 45

(46) எமக் (கு) என்? எவனுக் (கு) எவைதெரியும்? அவ்வத்
தமக்(கு) அவனை வேண்டத் தவிர்.
Dare you of His mission doubt? Who knows aught?
Truth is known from Him only ; doubt not this. 46

(47) விடம் நகுலம் மேவினும் மெய்ப் பாவகனின் மீளும்
கடனில் இருள் போவ(து) எவன் கண்?
Snake-bite isn't by mangoose cured, but by him
That chants mangoose-mantra ; Omnipresence
Avails not ; God as Guru drives darkness. 47

(48) அகலத் தரும் அ்ருளை ஆக்கும் வினைநீக்கும்
சகலர்க்கு வந்தருள் தான்.
By godly intuition and form He grants
Grace to the A-kalar and cures their mala ;
He frees the Sakalar, in human form. 48

[The Lord grants grace to the Vignaanakalar by His (inly) manifestation in them. He grants grace to the Pralayaakalas by appearing before them in His godly form. To the Sakalas He appears as Guru.]

(49) ஆர் அறிவார் எல்லாம் அகன்ற நெறி அருளும்
பேரறிவான் வராத பின்.
If He the grantor of blissful release
Hath not as the All-Wise Guru come down,
Who can hope for blessed beatitude ? 49

(50) ஞானம் இவன்ஒழிய நண்ணியிடும் நற்கல்அனல்
பானு ஒழியப் படின்.
Sans Him, th' soul can by Wisdom divine come
If crystal fair can fire emit sans sunlight. 50

அதிகாரம் –6
CHAPTER - 6

அறியும் நெறி
The Process of Knowing

(51) நீடும் இருவினைகள் நேராக நேராதல்
கூடும் இறை சத்தி கொளல்.
When to the commission of hoary deeds,
Both good and bad, the soul becomes averse
The Grace of God descends and owns the soul. 51

(52) ஏகன் அநேகன் இருள்கருமம் மாயை இரண்(டு)
ஆகஇவை ஆறு) ஆதி யில்.
The one God, souls numberless, dark Aanava
Karma, Maaya – Suddha and Asuddha–;
These entities six are from e'erlasting. 52

(53 செய்வானும் செய்வினையும் சேர்பயனும் சேர்ப்பவனும்
உய்வான் உளன்என்று) உணர்.
Doer, deeds and fruits of deeds, th' Lord Who brings,
Home the deeds to Soul are there to save th' soul. 53

(54) ஊன் உயிரால் வாழும் ஒருமைத்தே ஊனோ (டு) உயிர்
தான் உணர்வோ(டு) ஒன்றாம் தரம்.
Soul enlivens body and `bodied soul
In union with God, vivified thriveth. 54

(55) தன்நிறமும் பல்நிறமும் தான் ஆம்கல் தன்மைதரும்
பொன்நிறம் போல் மன்நிறம்இப் பூ.
The crystal displays various hues
And its own tint by the rays of the sun ;
Thus is the light of God shed in this world. 55

(56) கண்(டு) ஒல்லை காணும் நெறி கண்உயிர் நாப்பண்ஒளி
உண்(டு) இல்லை அல்லா(து) ஒளி.
If eyes lack light, they cannot objects see
Bright though they be; even so the soul can
Comprehend nothing sans the light of Grace. 56

(57) புன் செயலின் ஓடும் புலன் செயல்போல் நின்செயலை
மன் செயல(து) ஆக மதி.
The petty acts of senses are by th' soul
Directed ; likewise consider your acts
Directed by the Heavenly Deity. 57

(58) ஓராதே; ஒன்றையும் உற்(று) உண்ணாதே; நீ முந்திப்
பாராதே பார்த்ததனைப்பார்.
Analyse not divine Wisdom; with your mind
Try not, aye, to measure it; with self's help
See it not; behold it as by Grace shown. 58

(59) களியே மிகுபுலன் ஆக்கருதி ஞான
ஒளியே ஒளியா ஒளி.
Let resultant bliss be the sole object
Of thy constant contemplation ; let light
Of Wisdom divine possess thee for e'er. 59

(60) கண்டபடி யேகண்டு காணாமை காணாமல்
கொண்டபடியே கொண்(டு) இரு.
See as thou hast been shown to see; see not
What ought not to be seen; in whate'er way
Grace doth thee absorb, wholly yield thyself. 60

அதிகாரம் – 7
CHAPTER - 7

உயிர் விளக்கம்

The light of Soul

(61) தூநிழல் ஆர் தற்(கு) ஆரும் சொல்லார்; தொகும்
இதுபோல்
தான் அதுவாய் நிற்கும் தரம்.
The man in hot sun of his own accord
Reaches the shade cool ; such is the process
Of th' soul reaching Grace to be oned with THAT. 61

(62) தித்திக்கும் பால்தானும் கைக்கும் திருந்திடு(ம்)நாப்
பித்தத்தில் தான் தவிர்ந்த பின்.
In bilious state, bitter tastes milk sweet;
The true taste the tongue, after cure, regains. 62
(So too, mala-free soul feels the bliss of God.)

(63) காண்பான் ஒளிஇருளில் காட்டிடவும் தான்கண்ட
வீண்பாவம் எந்நாள் விடும்?
Oh for th' day when mala-bound soul will cease
To think that it doth perceive all and 'gin
To feel that it sees only by light divine. 63

(64) ஒளியும் இருளும் ஒருமைத்துப் பன்மை
தெளிவு தெளியார் செயல்.
Light and darkness are one ; things in darkness
Are dark, and bright in light ; but the wise only
Perceive clear ; the unwise confusedly. 64

(65) கிடைக்கத் தருமேநல் கேண்மையார்க்(கு) அல்லால்
எடுத்துச் சுமப்பானை இன்று.
Who but the truly devout can aspire
Now to reach God, the Bearer of burthen? 65

(66) வஞ்ச முடன்ஒருவன் வைத்த நிதிகவரத்
துஞ்சினனோ போயினனோ சொல்.
One hath suffered loss of wealth by deceit ;
Was one away or was one sound asleep? 66

(67) தனக்கு நிழல் இன்றாம் ஒளிகவரும் தம்ப(ம்)
எனக் கவர நில்லாது இருள்.
The crystal pillar receiving sun-light
Glows, but casteth no shadow of its own ;
Be thou so in God's light, of darkness rid. 67

(68) உற்கைதரும் பொற்கை உடையவர்போல் உண்மைப்பின்
நிற்க அருளார் நிலை.
Men walk behind th' golden hand wielding torch ;
Those of Grace divine tread by the Truth led. 68

(69) ஐம்புலனால் தான்கண்ட(து) என்றால் அது ஒழிய
ஐம்புலனார் தாம்ஆர் அதற்கு ?
How can senses five or self perceive **THAT ?**
What are senses five or self but for **THAT ?** 69

(70) தாமே தரும் அவரைத் தம்வலியினால் கருதல்
ஆமே ? இவன்ஆர் அதற்கு ?
God gives of Himself by Himself ; can soul
By himself Him obtain ? Who 's he to dare ? 70

அதிகாரம் — 8
CHAPTER - 8

இன்புறுநிலை

The State of Bliss

(71) இன்புறுவார் துன்புறுவார் இருளின் எழும் சுடரின்
பின்புகுவார் முன்புகுவார் பின்.
With mala-paripaaka arises light ;
Tney that tread behind th' light of Grace divine
Bliss enjoy ; they that walk before suffer. 71

(72) இருவர் மடந்தையர்க்(கு) என்பயன் இன்(பு) உண்டாம்
ஒருவன் ஒருத்தி உறின்.
Togetherness confers no joy if both
Be women ; such is th' state of Soul and Grace :
Soul must seek the Lord for joy of union. 72

(73) இன்பதனை எய்துவார்க்(கு) ஈயும் அவர்க்(கு) உருவம்
இன்பகனம் ஆதலினால் இல்.
God grants bliss to them that reach Him ; Bliss is
His Form that hath no need of any new joy. 73

(74) தாடலைபோல் கூடியவை தான்நிகழா வேற்றின்பக்
கூடலைநீ ஏகம்எனக் கொள்.
`Thaal' and `Thalai' are two words which become
As one word – "Thaadalai", when compounded ;
So are Soul – God coalesced in Mukti. 74

(75) ஒன்றாலும் ஒன்றா(து) இரண்டாலும் ஓசைஎழா(து)
என்றாலும் ஓரிரண்டு இல்.
No union is called for if God and Soul
Be one ; if two they be, bliss ensues not ;
In mukti they are neither one nor two. 75

(76) உற்றாரும் பெற்றாரும் ஓவா(து) உரைஒழியப்
பற்றாலும் அற்றார் பவம்.
Unto those that have final mukti reached,
The liberated while yet alive, and those
Of speechless Samaadhi, re-birth 's no more. 76

(77) பேய்ஒன்றும் தன்மை பிறக்கு(ம்) அளவும் இனி
நீஒன்றும் செய்யாது நில்.
Cease action till you be as one possess'd
And then all your acts are God's own acts. 77

(78) ஒண்பொருள்கண் உற்றார்க்(கு) உறுபயனே அல்லாது
கண்படுப்போர் கைப்பொருள்போல் காண்.
Unto them that have th' splendid goal attained
THAT alone counts ; all else is as nothing;
They slip off as from the slumberer's hand. 78

(79) முன்றாய தன்மை அவர் தம்மின் மிகமுயங்கித்
தோன்றாத இன்பம(து)என் சொல்.
When Soul and Siva are oned threesomeness
Is lost ; that is rapture ineffable. 79

(80) இன்பில் இனி(து)என்றல் இன்(பு)உண்டேல் இன்புண்டாம்
அன்பு நிலையே அது.
Mutthi is bliss surpassing ; its Form 's Love ;
Full of Love you come by it here and now. 80

அதிகாரம் — 9
CHAPTER - 9

அஞ்செழுத்து அருள்நிலை
The Grace of the Pentad of Letters

(81) அருள்நூலும் ஆரணமும் அல்லாது ஐந்தின்
பொருள்நூல் தெரியப்புகும்.
Aagamas, Vedas and Scriptures : all aim at
The exposition of Panchaakshara. 81

(82) இறைசத்தி பாசம் எழில்மாயை ஆவி
உறநிற்கும் ஓங்காரத்(து) உள்.
The Lord, His Consort, Aanava, Maaya fair
And the Soul abide in the Omkaaram. 82

(83) ஊன நடனம் ஒருபால் ஒருபாலாம்
ஞானநடம் தான்நடுவே நாடு.
The "Letters Five", the Lord's mystic dance is;
On one side is Nature : on the other
Wisdom divine; Soul is betwixt the two. 83

(84) விரியமந மேவியவ்வை மீளவிடா சித்தம்
பெரியவினை தீரில்பெறும்.
`Ma' and `Na' over `Ya' dominate full;
So to God, Soul turns not ; if Soul obtains
`Ci', it 'll be from the shackles of deeds freed. 84

(85) மாலார் திரோத மலமுதலாய் மாறுமோ
மேலாசி மீளா விடின்.
If `Na' and `Ma' are pronounc'd first bondage ;
No release till `Ci' and `Va' take their place. 85

(86) ஆராதி ஆதாரம் அந்தோ அது மீண்டு
பாராது மேல் ஓதும் பற்று.
Pity it is that `Si', the support true
That quells bondage is heeded not, chant not
The Pentad of Syllables with `Na' first. 86

(87) சிவம்முதலே ஆமாறு சேருமேல் தீரும்
பவம் இதுநீ ஓதும் படி.
`Sivam' is first; It th' rest fallow; so chant;
This is the way to end embodiment. 87

(88) வாசி அருளியவ்வை வாழ்விக்கும் மற்றதுவே
ஆசில் உருவமாம் அங்கு.
`Va' shows `Ya' `Si', and thus redeems `Ya';
Spotless is now th' form of `Ya' with Grace filled. 88

(89) ஆசில் நவா நாப்பண் அடையா தருளினால்
வாசியிடை நிற்கை வழக்கு.
Betwixt blemishless `Na' and `Va' is not
The place of Soul, but betwixt `Va' and `Si';
This the Soul by Grace obtains in Mukti. 89

(90) எல்லா வகையும் இயம்பும் இவன் அகன்று
நில்லா வகையை நினைந்து.
Thoughtful scriptures have declared ways and means
For the soul to get merged for e'er with Grace. 90

அதிகாரம் — 10
CHAPTER - 10

அணைந்தோர் தன்மை
The Nature of the Liberated

(91) ஓங்(கு) உணர்வின் உள்ஒடுங்கி உள்ளத்துள் இன்(பு)
ஒடுங்கத்
தூங்குவர்மற் (று) ஏதுண்டு சொல்.
Dwelling in Omniscience whilst Bliss dwells in 'em
They are soused in Silence that surpasseth
Understanding ; what use have they of words ! 91

(92) ஐந்தொழிலும் காரணங்கள் ஆம்தொழிலும் போகம்நுகர்
வெம் தொழிலும் மேவார் மிக.
Nor acts five and great, nor Trinity's work
Nor functions that are inexorable
Of the imparadised, will they e'er do. 92

(93) எல்லாம் அறியும் அறிவு (உ) றினும் ஈங்(கு) இவர்ஒன்(று)
அல்லா(து) அறியார் அற.
Omniscient though they truly are, they will
Know of nothing but Bliss and Grace of God. 93

(94) புலனடக்கித் தம்முதற்கண் புக்குறுவர் போதார்
தலம்நடக்கும் ஆமை தக.
Senses quelled and indrawn like the turtle
On land, they enter th' Supreme, there to dwell. 94

(95) அவனை அகன்(று) எங்(கு) இன்றாம் ஆங்கவனாய் எங்கும்
இவனை ஒழிந் (து) உண்டாதல் இல்.
Those souls with God oned, are inseparate
From Him ; so they are like Him infinite. 95

(96) உள்ளும் புறம்பும் ஒருதன்மைக் காட்சியருக்(கு)
எள்ளும் திறம் (ஏதும்) இல்.
It is divinity that they behold
Within and without ; so they despise nought. 96

(97) உறும் தொழிற்குத் தக்க பயனுலகம் தத்தம்
வறும் தொழிற்கு வாய்மை பயன்.
Acts of will engender embodiment
Divinely prompted deeds, enlightenment. 97

(98) ஏன்றவினை உடலோ (டு) ஏகும்இடை ஏறும்வினை
தோன்றில் அருளே சுடும்.
With the body will perish Praarabdha ;
Aagaamya by divine will be gutted. 98

(99) மும்மை தரும்வினைகள் மூளாவாம் முதறிவோர்க்(கு)
அம்மையும் இம்மையே ஆம்.
The three-fold karmas affect not th' wise freed ;
To them, here and hereafter are the same. 99

(100) கள்ளத் தலைவர் துயர்கருதித் தங்கருணை
வெள்ளத்(து) அலைவர் மிக.
Waves of mercy will waft from them when they
The misery of th' deceitful behold. 100

உ

ஸ்ரீ உமாபதி சிவம் அருளிய

வினா வெண்பா

ஆங்கிலவாக்கம் :

சேக்கிழார் அடிப்பொடி

தி.ந. இராமச்சந்திரன்

"Interrogation in Verse"

of

Saint Umapati Sivam

English by

Sekkizhaar Adi–p–Podi **T.N. RAMACHANDRAN**

(1) நீடும் ஒளியும் நிறைஇருளும் ஓரிடத்துக்
கூடல் அரிது கொடுவினையேன்-பாடி தன் முன்.
ஒன்றவார் சோலை உயர்மருதச் சம்பந்தா !
நின்றவா றெவ்வாறு நீ ?
Lucent light and darkness dense abide not
In the same place; how then great Sambandha
Of Maruthur belted by leafy groves lofty !
Didst thou abide in me, the murky one ? 1

(2) இருளில் ஒளிபுரையும் எய்தும் கலாதி
மருளின் நிலையருளும் மானுங் - கருவியிவை
நீங்கின் இருளாம் நிறைமருதச் சம்பந்தா
ஈங்குன்அரு ளால்என் பெற ?
By darkness covered th' mere soul shineth not,
When knit with Kalai and other tattwas
The soul's still nescient; of these organs rid
The soul is again steeped in darkness sure ;
O noble Sambandha of Maruthur !
Of what avail is thine grace unto me ? 2

(3) புல்லறிவு நல்லுணர்வ தாகா பொதுஞானம்
அல்லதில துள்ளதெனில் அன்னியமாம்-தொல்லையிருள்.
ஊனமலை யாவா றுயர்மருதச் சம்பந்தா !
ஞானமலை யாவாய் நவில்.
Human knowledge is not Godly Knowledge;
"That which is not, never comes into being;"
If aught comes of nothing, it is foreign
To the concept of Sat–Kaarya–Vaadha.
O lofty Sambandha of Maruthur !
O Rock of blemishless Wisdom ! How then
Do we, who are espoused to darkness
Ever come by divine Wisdom ? Declare. 3

(4) கனவு கனவென்று காண்பரிதாம் காணில்
நனவில் அவைசிறிதும் நண்ணா-முனைவன்அருள்
தான் அவற்றில் ஒன்றா தடமருதச் சம்பந்தா !
யான்அவத்தை காணுமா றென்?
When one dreams, one knows not one is dreaming,
If one in waking state desires to rehearse
The dream, it is not possible alas !
As the functioning organs in these states
Are different; if one essays to know
Through Grace, it is again impossible
As Grace is e'er above th' pale of these states;
O Sambhanda of fertile Maruthur !
How then are we to e'er know of these states? 4

(5) அறிவறிந்த தெல்லாம் அசத்தாகு மாயின்
குறியிறந்த நின்உணர்விற்கூடா-பொறிபுலன்கள்
தாமா அறியா தடமருதச் சம்பந்தா !
யாம் ஆர் அறிவார் இனி.
If what's knowable by human knowledge
Is Asat, it 'll within thine perception
Fall not ; sense organs of themselves know not;
O Sambhanda of fertile Maruthur !
Who then can know ? If we can, who are we ? 5

(6) சிற்றறிவு முற்சிதையிற் சேர்வார்இன் றாம்சிறிது
மற்றதனில் நிற்கில்அருள் மன்னாவாம்-துற்றமுகில்
மின்கொண்ட சோலை வியன்மருதச் சம்பந்தா !
என்கொண்டு காண்பே னியான் ?
If self's lost what goal can it truly reach ?
If aught of self remains, Grace ensures not
O wondrous Sambhanda of Maruthur
Girt with groves on which nimbi of lightning
Shining rest ! With what can I perceive Truth ? 6

(7) உன்னரிய நின்உணர்வ தோங்கியக்கால் ஒண்கருவி
தன்அளவும் நண்ணரிது தானாகும்-என்அறிவு
தான்அறிய வாரா தடமருதச் சம்பந்தா!
யான்அறிவ தெவ்வா றினி?
Blest with thy Wisdom beyond human thought
Perception through th' bright tattwas happens not ;
Mine own knowledge human knows not to know ;
O noble Sambhanda of Maruthur !
How then can I hope to comprehend **THAT** ? 7

(8) அருவேல் உருவன் றுருவேல் அருவன்று)
இருவேறும் ஒன்றிற் கிசையா - உருஓரில்
காணில் உயர்கடந்தைச் சம்பந்தா! கண்ட உடற்
பூணும் இறைக் கென்னாம் புகல்?
Formlessness cannot have form ; form formless
Cannot be ; form and formlessness cannot
In th' same subject inhere ; O Sambhanda
Of lofty Thirukkadanthai ! What indeed
Is God's form, Who assumes any form at will ? 8

(9) இருமலர்த்தார்க் கில்லை உடல்வினைஎன் செய்யும்
ஒருமலத்தார்க் காராய் உரைப்பேன்-திரிமலத்தார்
ஒன்றாக உள்ளார் உயர்மருதச் சம்பந்தா!
அன்றாகில் ஆமா றருள்.
Those of two malas are from Maaya free ;
They have therefore frame none wrought of Maaya ;

How are they to eat of th' fruit of deeds ?
With whom can they of single mala be
Compared? Those of triple mala think not
Of God ; if this be false, O Sambhanda
Of Maruthur ! Their salvation declare. 9

(10) ஒன்றிரண்டாய் நின்றொன்றில் ஓர்மையதாம் ஒன்றாக
நின்றிரண்டா மென்னில் உயிர் நேராகும்-துன்றிருந்தார்.
தாங்கியவாழ் தண் கடத்தைச் சம்பந்தா! யானாகி
ஓங்கியவா றெவ்வா றுரை.
If th' only One turned two in appearance
And again became One, then only One is ;
Another one cannot with That truly unite ;
If it is said, two unite into one
Then the soul merges not with God but thrives
On its own ; O Sambhanda, with garland
Thick-woven adorned ! Unto the world declare
How did I mere soul, get raised into Sivam ? 10

(11) காண்பானும் காட்டுவதும் காண்பதுவும் நீத்துண்மை
காண்பார்கள் நன்முத்தி காணார்கள்-காண்பானும்
காட்டுவதும் காண்பதுவும் தண்கடந்தைச் சம்பந்தன்
வாட்டும்நெறி வாரா தவர்.
Full freed from the divisive principle
Of "Seer, Sight and Seen" if one beholds Truth
One doth attain to eternal salvation ;
Those others who would not walk in the path
Of serene Kadanthai's Sambhandan, th' router
Of bondage, know nought of "Seer, Sight and Seen". 11

(12) ஒன்றி நுகர்வதில் ஊணும் உறுதொழிலும்
என்றும் இடையில் இடமில்லை - ஒன்றித்
தெரியா அருள்மருதச் சம்பந்தா சேர்ந்து
பிரியாவா றெவ்வாறு பேசு.

O Sambhanda of divine Maruthur
Who always dwelt in me, though I knew not !
For ever the soul acts and for ever
The soul eats the consequences thereof ;
If this be the truth, rid of deed and fruit
And possessed of salvation, say, what is
Needed to remain inseparable ? 12

(13) அருளால் உணர்வார்க் ககலாத செம்மைப்
பொருளாகி நிற்கும் பொருந்தித் - தெருளா
வினா வெண்பா உண்மை வினா வாரேல் ஊமன்
கனாவின்பால் எய்துவிக்கும் காண்.
Siva is unending bliss to those
Who do realise Truth through Grace divine ;
Unto those who attain not clarity
Through contemplation of Vina-Venpaa
It will be like unto a dream of th' dumb. 13

உ

ஸ்ரீ உமாபதி சிவம் அருளிய

கொடிக்கவி

ஆங்கிலவாக்கம் :

சேக்கிழார் அடிப்பொடி

தி.ந. இராமச்சந்திரன்

"The Flag-Hymn"

of

Saint Umapati Sivam

Englished by

Sekkizhaar Adi–p–Podi **T.N. RAMACHANDRAN**

(1) ஒளிக்கும் இருளுக்கும் ஒன்றேஇடம் ஒன்று
மேலிடிலொன்று)
ஒளிக்கும் எனினும் இருளட ராதுள் ளுயிர்க்குயிராய்த்
தெளிக்கும் அறிவு திகழ்ந்துள தேனும் திரிமலத்தே
குளிக்கும் உயிரருள் கூடும் படிக்கொடி கட்டினனே.
Self-same is the place for light and darkness ;
If one dominates, the other lies perdu ;
Yet darkness o'er light never doth hold sway ;
Albeit knowledge that lies in the core
Of inner life embedded, `gins to shine
`Tis nathless in triple mala immersed ;
Let me therefore help Life (to) attain Grace
And for this, let me the Flag hoist aloft. 1

(2) பொருளாம் பொருளேது போதேது கண்ணேகு)
இருளாம் வெளியேகு) இரவேகு)- அருளாளா
நீபுரவா வையமெலாம் நீ அறியக் கட்டினேன்
கோபுர வாசற் கொடி.

What indeed's THAT which is everlasting ?
What indeed is the Bloom ? What are indeed
O most Benevolent ! the Eye, th' Expanse
Of Darkness and the Night ? Thou dost uphold
All the worlds ; behold this ! At the threshold
Of Thine Tower, I hoist the Flag aloft. 2

(3) வாக்காலும் மிக்க மனத்தாலும் எக்காலும்
தாக்காது) உணர்வரிய தன்மையனை-நோக்கிப்
பிறித்தறிவு தம்மிற் பிரியாமை தானே
குறிக்கும் அருள் நல்கக் கொடி.
Behold, His Nature is beyond the ken
Of comprehension ; He is for ever
Above the reach of word or mighty mind ;
Mystic scrutiny reveals He is
Ineluctably linked with the soul always ;
To come by Grace, realised in that union,
The hallowed Flag is hoist aloft by me. 3

(4) அஞ்செழுத்தும் எட்டெழுத்தும் ஆறெழுத்தும் நாலெழுத்தும்
பிஞ்செழுத்தும் மேலைப் பெருவெழுத்தும்-நெஞ்சழுத்திப்
பேசும் எழுத்துடனே பேசா எழுத்தினையும்
கூசாமற் காட்டக் கொடி.
Th' pentad, th' octad, th' hexad and the quartet
Of letters, as well as th' tender letter
And the great letter that precedeth it
When in th' heart are imprinted, th' speaking letter
Will fully reveal the Silent Letter ;
For this is the Flag hoist aloft by me. 4

The Pentad : Si Va Ya Na Ma.
The Octad : Om Aam Auv Si Va Ya Na Ma.
(Om ham haum)
The Hexad : OM Na Ma Si Vaa Ya.
The Quartet : Om Si Vaa Ya. The tender letter : Va
The great letter : Si. The speaking letter : Va
The Silent Letter : Si.

உ

ஸ்ரீ உமாபதி சிவம் அருளிய

உண்மை நெறி விளக்கம்

ஆங்கிலவாக்கம் :

சேக்கிழார் அடிப்பொடி

தி.ந. இராமச்சந்திரன்

"The Light of Righteous Way"

of

Saint Umapati Sivam

Englished by

Sekkizhaar Adi–p–Podi **T.N. RAMACHANDRAN**

தத்துவரூபம் - தரிசனம் - சுத்தி

(1) மண்முதல் சிவம தீறாய் வடிவுகாண் பதுவே ரூபம்
மண்முதல் சிவம தீறாய் மலஞ்சடம் என்றல் காட்சி :
மண்முதல் சிவம தீறாய் வகையதில் தானி லாது
கண்நுதல் அருளால் நீங்கல் சுத்தியாய்க் கருதுமன்றே.

Tattwa Rupam - darsanam - Suddhi

To comprehend tattwas six and thirty
From Earth to Sivam is yelept "Rupam ;"
To know the tattwas from Earth to Sivam
For certain, as insentient, is "Darshan;"
To stand without the pale of these tattwas
And to rid them by the Grace of th' Brow - Eyed
Is indeed deemed "Suddhi" by the learned.

ஆன்மரூபம் - தரிசனம் - சுத்தி

(2) பாயிருள் நீங்கி ஞானம் தனைக்காண்டல் ஆன்மரூபம் ;
நீயும்நின் செயலொன்றின்றி நிற்றலே தரிச னம்தான் ;
போயிவன் தன்மை கெட்டுப் பொருளிற்போய் அங்குத்
தோன்றா
தாயிடில் ஆன்ம சுத்தி அருள்நூலின் விதித்த வாறே.

Aanma Rupam - Darsanam - Suddhi

Rid of pervasive darkness, to behold
Wisdom pure is "Aanma -Rupam ;" it is
"Darshan" when one becomes deedless ; losing
One's oneness and getting invisibly oned
With THAT is "Aanma-Suddhi;" thus the Aagamas. 2

சிவரூபம்

(3) எவ்வடி வுகளும் தானாய் எழிற்பரை வடிவ தாகிக்
கவ்விய மலத்தான் மாவைக் கருதியே ஒடுக்கி ஆக்கிப்
பவ்வம்விண் டகலப் பண்ணிப் பரிப்பான் ஒருவன் என்று.
செவ்வையே உயிரிற் காண்டல் சிவரூபம் ஆகும் அன்றே

Siva Rupam

Parai's Form which is the form of all is His ;
To rid the souls of mala He causeth
The cycle of birth and death ; it is He
Who cures th' souls of their ills and granteth grace ;
To envision thus is "Siva - Rupam." 3

(4) பரை உயிரில் யானென தொன்றறநின்ற தடியாம் ;
பார்ப்பிட மெங்கும் சிவமாய்த் தோன்றலது முகமாம் ;
உரையிறந்த சுகமதுவே முடியாகும் என்றிவ்
வுண்மையினை மிகத்தெளிந்து பொருள்வேறொன்
றின்றித்
தரைமுதலிற் போகாது நிலையினில்நில் லாது
தற்பரையில் நின்றமுந்தா தற்புதமே யாகித்

தெரிவரிய பரமானந் தத்திற் சேர்தல்
சிவனுண்மைத் தரிசனமாய்ச் செப்பும் நூலே.

Siva - Darsanam

The seat of Parai in the soul, which doth
Extirpate I-ness and My-ness 's His Foot
Beauteous; the Vision of Him appearing
Ev'rywhere is his Face ; th' pleasance ineffable
Is His Crown; experiencing thus th' Truth
And beholding nought but That, nev'r slipping
Into earthy tattwas, never getting
Involved in the self itself and plunging
Never in the "Soul-is-God-state", to reach
The blissful beatitude unknowable
Is Siva-Darshan ; thus say the scriptures. 4

சிவ யோகம்

(5) எப்பொருள்வந் துற்றிடினும் அப்பொருளைப் பார்த்தங்
கெய்துமுயிர் தனைக்கண்டிங் கவ்வுயிர்க்கு மேலாம்
ஒப்பிலருள் கண்டுசிவத் துண்மை கண்டிங்
குற்றதெல்லாம் அதனாலே பற்றி நோக்கித்
தப்பினைச் செய் வதுமதுவே நினைப்புமது தானே
தருமுணர்வு புசிப்புமது தானே யாகி
எப்பொருளும் அசைவில்லை எனவந்தப் பொருளோ
டிசைவதுவே சிவயோகம் எனுமிறைவன் மொழியே.

Siva - Yogam

Whatever may befall, the truth thereof
And th' nature of soul attaching thereto
Clear comprehending, to soar above
To come by Grace divine beyond compare,
To realize that Truth which is Siva's own,
And to view through His instrumentality
All the happenings–thus reckoning THAT

As the cause of Evil, Good, Perception
And Experience, and that nought ever moves
But by THAT and thus to consciously merge
With THAT is Siva-Yoga ; so says th' Lord. 5

சிவ போகம்

(6) பாதகங்கள் செய்திடினும் கொலை களவு கள்ளுப்
பயின்றிடினும் நெறியல்லா நெறிபயிற்றி வரினும்
சாதிநெறி தப்பிடினும் தவறுகள் வந்திடினும்
தனக் கெனவோர் செயலற்றுத் தானதுவாய் நிற்கின்
நாதனவன் உடலுயிராய் உண்டுறங்கி நடந்து
நானாபோ கங்களையும் தாளாகச் செய்து
பேதமற நின்றிவனைத் தானாக்கி விடுவன்
பெருகுசிவ போகம் எனப் பேசுநெறி இதுவே.

Siva - Bhogam

Even if heinous sins are committed,
Even if man-slaughter and larceny
And liquor-bibing are perpetrated,
Even if paths unrighteous are trodden,
Even if caste-rules, aye, are cast away,
Even if blunders are wrought ; if one be
Deedless and if one is oned with THAT, th' Lord
Will 'habit one's body and it owning
As His, will Himself eat, slumber, walk forth
And perform all types of acts, abolishing
All difference and thus make that one none
But Himself ; thus is transmutation wrought.
This is Siva-Bhoga immatchable. 6

Rupam - Form or Shape
Darshan - Sight or Seeing (Vision)
Suddhi - Purification (Sublimation)